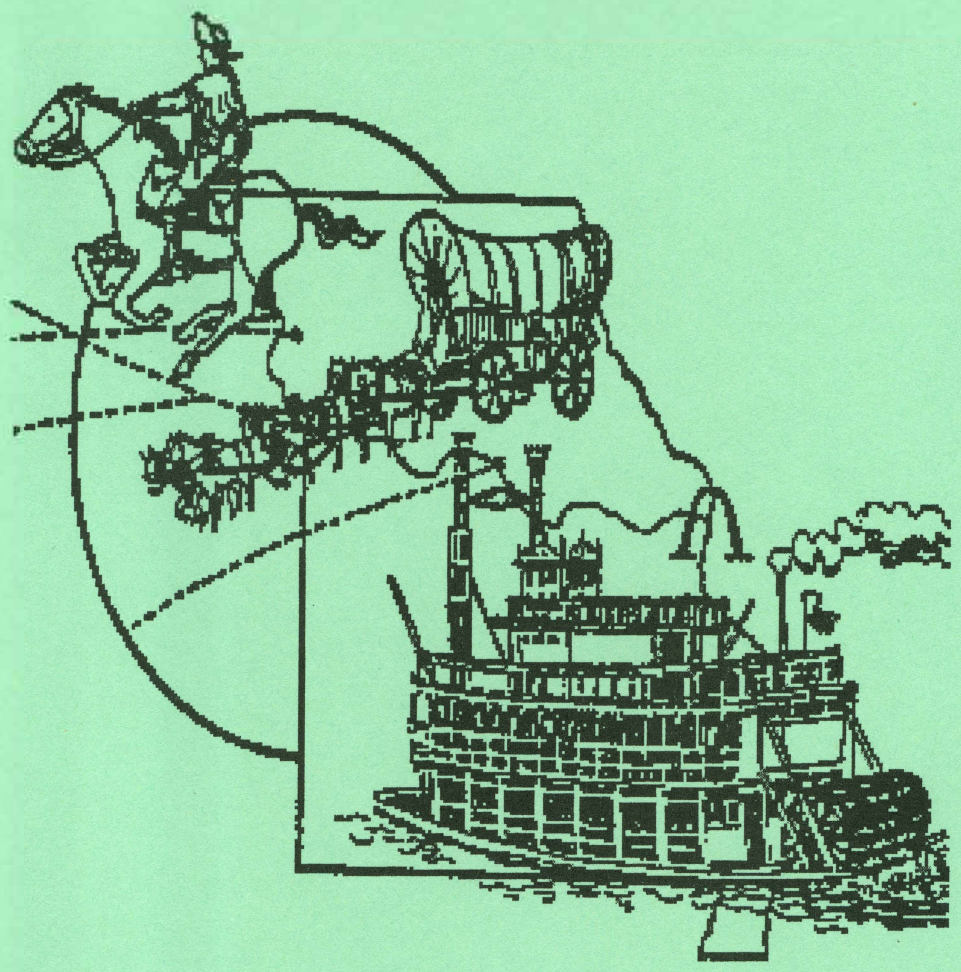

Toward The Setting Sun

2nd Series, Vol. 4, No. 2 Spring, 2006

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

Volume 4, No. 2 Spring, 2006

INTRODUCTION

Two hundred years ago Joseph Oglesby was making his historic trip through Missouri, looking for Methodist prospects. That is beginning to be an old story, but one worth retelling. Oglesby found 200 prospects for the church, which may have been the entire English-speaking population of the state! He visited Daniel Boone, who was apparently not interested, though his daughter, Jemima, and her husband, Flanders Callaway, later became Methodists. Oglesby had better luck in the Murphy settlement, near present-day Farmington. The story of Sarah Barton Murphy still needs to be researched and told.

Lewis and Clark were frustrated, trying to get back east across the Rocky Mountains in the spring of 1806. The snows were too deep, and they couldn't make it until June. They reached St. Louis in September, a story we'll elaborate on in our fall issue.

In this issue, we look at the story of Methodism in Howard County. At one time, Howard County covered a great deal of the northwestern part of the state, which makes its early history less parochial than it might sound. We also have a brief look at the life of Jerome C. Berryman, circuit rider, pioneer in the Indian Mission, founder of Arcadia High School, and delegate to the General Conference. The writer of this article is Donna Nichols, a student at St. Paul School of Theology.

Sometimes how we get stories is a fascinating story in itself. Back in the fall of '05, we were visiting the Truman Library in Independence, together with Bishop and Mrs. Mutti. The attraction that particular day was the miniature White House that was on display. "Miniature," of course, is a relative term. The display was huge! We were talking to one of the volunteer docents,
Carolyn Reece, of Lee's Summit. In the course of the conversation, it came out that the Bishop and I were both United Methodist preachers. And she had another story, about an ancestor who was a Methodist medical missionary to Missouri from Wales! We suggested she write that story up and send it to me for the journal. I had almost forgotten about it when, the week after Christmas, it arrived in the mail. Many of you know stories similar to this one, and we'd love to have them as a part of the journal and our common heritage. Continue to send articles and/or ideas to jogooch@aol.com. I'll look forward to hearing from you.

John O. Gooch
Editor

METHODISM IN [SOUTHERN] HOWARD COUNTY

C. O. Ransford

Part 1

One hundred years ago Franklin, Howard County was the end of the Boon's Lick Road and the beginning of the Santa Fe Trail from the east to the west for trans-continental exploration and travel. The general line of travel on the national highways today continues in the same course and for the more part over paths the trappers, hunters and pioneers went when they first moved westward from St. Louis.

The first white men to enter Missouri and embark on trips of exploration were French trappers. Every water course from the river on the east, westward and far beyond the central part of the state bears the name given by these early French explorers. Their trails through the pristine wilderness and the remains of their camps were the guide posts for subsequent travelers who sought to subdue the wilderness and find a habitation for man.

Nature made prolific supply along this way for the pioneers. Wild game was abundant, the water courses furnished fish, heavy timber lands and luscious grass lands gave shelter and pasture for the deer and bear, and smaller game was in every tree top and rocky ledge. Springs of clear water gushed from the hillsides, and man and beast had little care for food's provision. And when he came to build his cabin home, logs and stone were at his convenience and the small tracks of cleared land returned a substantial yield in corn for his bread and common vegetables for wholesome fare.

No fairer land for pioneer settlement has any state known than along that portion of Missouri bordering on the river known as the Boon's Lick Road. A century of habitation has seen no deterioration in the land, but rather upbuilding and the pioneer settlers' descendants now in the fourth and fifth generation upholding ancestral traditions and character constitute the best type of Missouri folk.

It is claimed on good authority Daniel Boone, the mighty hunter visited this country, that later took its name by reason of his expeditions as the Boon's Lick Country, about the year 1795 and manufactured salt.

It is certain his sons Nathan and Daniel M. Boone in 1807 came into west Howard County along the Missouri River bluffs and manufactured salt in such quantities as practically to have a monopoly of the supply in the St. Louis market.

Previous to the coming of the sons of Boone, Ira P. Nash, a deputy United States surveyor in company with Stephen Hancock and Stephen Jackson came into these parts in the year 1804 and located on land in Howard County opposite the mouth of the La Mine River.

In July 1804 Ira P. Nash, and his brother William Nash and also James H. Whitesides, William Clark and Daniel Hubbard again came and surveyed a tract on the site that later became the town of Franklin.

Previous to 1808 the white Americans who came remained only a short time. In this year Col. Benjamin Cooper of Kentucky arrived with his family consisting of his wife and five sons and located two miles southwest of the Boon salt works and built a cabin, cleared a piece of ground and made arrangements for a permanent home.

He was not permitted to remain. Meriwether Lewis, governor of the territory directed him to return below the mouth of the Gasconade River. He thought he was too far advanced from any protection should the Indians go on the war path. He returned to Loutre Island in Callaway county four miles south of the Gasconade river, where there was a group of block houses. Here he remained until 1810, when he returned again. He brought with him a party of emigrants from Madison County, Kentucky. Among them were the Coopers, Hancocks, Berrys, Browns, Thorpe, Jones, Woods, Bynums and others.

In 1811 and 1812 there was a great influx of newcomers. Many of these new arrivals included families of wealth and culture, who left splendid homes and life long friends to take up their abode in a new country infested with savages and wild beasts. They were hardly settled before rumors were heard of war with Great Britain. The Indians were incited to take the war path with British assistance to attempt to drive the whites from the territory. They lost no time in building log forts and stockades against the attacks of the Indians and British. Three log forts were built, Fort Cooper, two miles southwest of Boon's Lick, Fort Kincaid about one mile north of the present Boonville railroad bridge and Fort Hempstead one mile and a half north of Fort Kincaid. Every fort was a series of log houses built around an enclosure. In each lived a family.

The stock was corralled and the property of the settlers secured within at night. There were also other small forts.

As soon as these forts were completed the settlers moved into them. A military company with Marshall Cooper as captain and William Mahon as first lieutenant was organized. There were 112 men able to bear arms.

Under these perilous conditions Howard County was settled by a splendid group of pioneers, who evidenced by their hardihood and determination they had entered this new country seeking a home, where they purposed to have a permanent residence and rear their families.

Community development was rapid and settlers from Kentucky, Virginia and Tennessee were coming every year in large number. It is estimated 150 families came into the Boon's Lick country in 1810-1811, when the Indian wars stopped further immigration.

These large groups of people soon demanded mills for grinding their grain, and horse mills, the first in the country, were established at Fort Hempstead and Fort Kincaid. A dry goods store was also started at Fort Hempstead by Robert Morris. Schools were maintained for the children and religious exercises were held every Sunday.

Such a people very naturally desired an orderly community with an established government. Accordingly Howard County was organized January 13, 1816, the ninth in the territory. Its limits were taken from St. Louis and St. Charles counties, representing 22,000 square miles, an empire in itself. Its territorial limits extending from seventy-five miles south of the river far up into the territory of Iowa including a series of counties later marked out and westward to the country later opened up as the Platte Purchase.

A commission composed of Benjamin Estill, David Jones, David Kincaid, William Head and Stephen Cooper were appointed to locate a county seat, which had been first located at Cole's Fort. The commissioners made their report June 16, 1817 and recommended the site of Franklin as the most suitable place.

Settlements in and about Franklin had led to the development, but not until the fall of 1816 was the town laid off. The ambitions of the community promoters were

large and a tract containing one hundred acres along the river was marked as the town site.

The town grew rapidly and at that early day in so brief a period became the most promising and prominent west of St. Louis. The first newspaper published west of St. Louis, *The Missouri Intelligencer* was established by Nathaniel and Benjamin Holliday with its first issue April 23, 1819. The first steamboat to touch Howard County came on May 28, 1819, when a great celebration was had by the townspeople. Franklin was then a village of about 70 families and 350 inhabitants.

Some of the best blood of Kentucky, Virginia, Tennessee and other states flowed in the veins of its citizens. The community was noted for the intelligence, hospitality and enterprise of its people.

About the year 1820 John Hardeman of German extraction came to Franklin and purchased land five miles above the town nearly opposite the mouth of the La Mine River and planted a garden and filled it with every known species and variety of plants. He was a man of wealth and he spared neither expense nor labor in beautifying the garden and making it attractive. It has been claimed it equaled the early beginning of the celebrated garden of Henry Shaw in St. Louis.

Among the illustrious citizens whose names shine upon the historic page with fadeless luster were L. W. Boggs, John Miller, Hamilton R. Gamble, C. F. Jackson and T. C. Reynolds all of whom were afterwards governors of the state.

J. F. Ryland, Abiel Leonard, William Scott and George Tompkins became judges of the State Supreme Court. David Berton, the first United States Senator from Missouri. John G. Miller, J. B. Clark Sr. and J. B. Clark Jr. members of Congress. General Robert C. Clark and Cyrus Edwards distinguished lawyers. Alphonso Wetmore, author of the first Gazetteer of Missouri, whose work found in the libraries of the historical societies of the state, is an authority on early Missouri history.

One of the most distinguished residents in these early days at Franklin was the Missouri artist, George Caleb Bingham, whose father came from Augusta County, VA in 1819, when George was only eight years old. Four years after their settlement the father died leaving his widow with a family of seven. This youth destined to be known as "The Missouri Artist" first worked on a farm, but never of robust strength his mother

sought for him employment in a cabinet maker's shop at Arrow Rock, whither they had moved after the death of the father.

Fortunately for the lad, he met the celebrated artist Chester Harding when he came to "the wilderness of Missouri" in 1820 to paint the portrait of Daniel Boone at Boon's Lick. The impression made on the youth was abiding. The devout son obedient to his mother's appointment and for reasons of family need toiled on the farm or with the cabinet maker as employment was afforded, but he was always glad to get away to paint. Self-taught he used boards instead of canvas and cast off painters' brushes and such materials as he could improvise.

While working in the cabinet shop of Rev. Jesse Greene, who later became a notable Methodist minister and presiding elder in Missouri, he studied theology and also gave some attention to law. But when he met Harding, saw his work and received instruction from him the spirit of a master painter burned in him and he began using all his spare time in painting and soon had commissions for numerous portraits in Franklin.

In 1835 through the kindness of James S. Rollins of Columbia, one of the founders of the State University, he came to St. Louis to study under Harding.

The career of George Caleb Bingham makes a notable chapter in the history of Missouri's contribution to art. His studies in St. Louis, New York and Dusselford afforded rare opportunities for development. His works are in the great galleries of the east and some of his most celebrated paintings may be seen in St. Louis at the Memorial Art Gallery, Washington University and the Mercantile Library.

Between 1823 and 1826 Franklin had attained its greatest growth. The population was estimated from 1500 to 2000. Traffic along the trails brought many transients. Its commercial expansion was important and extensive. The county historian says: "We doubt whether any town containing no greater population than Franklin had, and reaching no greater age, can be found anywhere in the United States, that can boast of so many eminent men. Its early achievements in commerce during the palmy days of the Santa Fe trade were immense."

The following copied from the Fayette Intelligencer of May 2, 1828 will give some idea of the importance of this trade. "The town of Franklin as also our own village presents to the eye of the beholder, a busy bustling and commercial scene, in buying, selling, and packing goods and practicing mules. All preparatory to the starting of the

great spring caravan to Santa Fe. A great number of our fellow citizens are getting ready to start, and will be off in the course of a week on a trading expedition. We have not the means to know how many persons will start in the first company, but think it probable the number will exceed 150 principally from this and adjoining counties. They generally return in the fall. We suppose the value of the merchandise which will be taken from this country this spring will perhaps not fall short of $100,000.

This far west traffic over the Santa Fe Trail was the occasion of the development of Franklin, Howard County. It marked the westward course of empire and an ambitious people sought to share in the venture.

These argosies of mule trains gave fame to the son of the pioneer settler Lindsey Carson, who came from Madison County, Kentucky in 1810 with his son, then one year old, who became the famous "Kit Carson" the scout of the exploring company of General J. C. Fremont on his expedition to the Pacific Coast.

Franklin, like cities of ancient civilization, rose in power and glory and shed illustrious rays far and wide. Its history has been only incidentally written of as Howard County, but Franklin made Howard County and also contributed much to Cooper and Saline counties. Pioneer explorers are not always wise in the choice of city sites. Built by the water ways only great skill of man can assure their foundations and build an enduring structure.

The waters that laved the southern shores of Howard County and made rich her alluvial lands and prophetic of the coming of ships laden with merchandise from older civilizations and to be transported to far wilderness places have a prank of digging away the foundations and overthrowing man's glory and boast.

In less than ten years all the pomp of dune and headland was swept by the swelling floods of the turgid Missouri and the place that was Franklin was washed away to the sea. Its moaning floods give requiem of a glory departed and power never realized.

In the magazine section of the *St. Louis Globe-Democrat*, February 18, 1934 appears a series of pictures gathered by Charles Van Ravensway of Boonville, a son of a pioneer family now a student in Washington University. Young Van Ravensway has a penchant for pictures of historic pioneer days. Among these pictures are the home of Governor M. M. Marmaduke near Arrow Rock, Saline county, the summer home of

Claiborne F. Jackson also at Arrow Rock, who preceeded Marmaduke as governor of Missouri, the old home of Dr. John Sappington dating back to 1844, who gave $40,000 as a school fund to Saline county, which now by wise investment amounts to $80,000 and the pictures of a two story substantial brick house, the Franklin Female Academy, which he says is believed to be sole relic of the once flourishing town of Franklin. He writes in his article of an ancient log house, which he thinks is part of a fort by Hannah Cole, conceded to be the founder of Boonville. Possibly this fort was the original capital of Howard County.

There yet remains by the river side the home of Captain Joseph Kinney, the old Missouri River steamboat captain, who built and piloted many boats up and down the river and made a fortune in the business. *The Kansas City Star*, March 5, 1933 in an article by Mr. A. B. McDonald has the story of this palatial old home built in 1869 at a cost of $50,000. Here three daughters of this master of the river still dwell and look out of their windows in fond memories of the days when great boats carried the argosies of trade westward and northward to pioneer communities.

This beautiful historic home "Rivercene" abides the monument to a man's devotion to the river and love in the charm of its winding picturesque ways and music of its wind tossed waves.

Franklin, Howard County made great contributions to all Missouri and when its citizens sought shelter elsewhere in Howard, Cooper and Saline counties they carried traditions, ambitions and nobilities of character begotten in a rugged civilization that have made other communities and people great.

Franklin continued to be the county seat until 1823, when the county seat was located at Fayette, the center of the county. Many of Franklin's citizens moved to Fayette, especially the lawyers. Fayette was laid out in 1823, and was named in honor of General La Fayette when he was about to revisit the United States. With the flood of 1826 Franklin was completely destroyed and the few remaining citizens moved northward on the hill and established the town of New Franklin.

In subsequent years Howard County continued to produce men of character and ability who have added to her fame and honor. In public service there have been A. W. Morrison and R. P. Williams, State Treasurers, John Walker, State Auditor, James P. Major.

F. M. Hendrix and Clifton E. Denny also officers in the Navy, Major General in the Army, U. S. Sebree, Rear Admiral in the Navy, Sam Majors, Sr., Missouri State Senator, Sam Majors, Jr., Member of Congress, John F. Shaforth, Member of Congress, Governor of the State and United States Senator from Colorado, Adam Hendrix, banker in Fayette and his sons Joseph C. Hendrix and Wilbur F. Hendrix, bankers in New York, E. F. Swinney, banker in Kansas City and benefactor of Central College, Abiel Leonard Jr. and Ethelbert Talbot who became bishops and Robert Talbot his brother also a distinguished minister in the Protestant Episcopal Church, E. R. Hendrix, bishop Methodist Episcopal Church, South and first president of the Federal Council of the Churches in Christ.

The fortitude, courage and intelligence of the pioneer fathers and mothers have been transmitted to their sons. Few counties in the state have had so large a part in building the state and nation. The county historian says: "Howard County wielded more influence in politics than any other county in the state from 1825 to 1860." The contributions to religion and education have been large and notable.

Part 2

The stalwart pioneers of Howard County from the beginning observed the Sabbath in worship and sought religious instruction for their families. Before preachers of any denomination came, while barricaded in the log block houses, they had religious services every Sabbath. There were not a few Baptists among these pioneers from Kentucky and possibly some of them were preachers.

Mt. Pleasant Baptist church immediately north of Franklin and due west from the present town New Franklin was organized in 1812 and is considered the oldest Baptist church north of the river and one of the oldest in the state. A meeting house twenty feet square of unhewn logs with a clap board roof was build in 1816. The Baptists evidently were numerous in those early days and grew rapidly. Mt. Zion Baptist church organized December 20, 1817 grew out of Mt. Pleasant.

Dr. Jesse M. Peck, missionary of the Baptist church and historian of those early days traveled extensively in the Boon's Lick Country. He says: "Monday, December 18, 1818 he rode through the country to Franklin and found a Baptist family by the name of Wiseman."

The history of Howard and Cooper counties published in 1883 says, "Jerre Kingsbury came to Howard County with his family in 1816 and remained in Fort Hempstead the first winter and in the spring of 1818 bought a claim in Franklin Township. His son L. L. and wife were Baptists."

Christian churches were organized in Howard County between 1816 and 1820. The Methodists who had begun preaching in Missouri in 1806 in and around St. Louis and as far west as St. Charles and Lincoln counties followed the pioneers in their westward explorations. Of Jesse Walker who came in 1807 as preacher in charge of the Missouri circuit with its base at Cold Water church in the Florissant Valley, St. Louis County, it is said, "Looking up the frontier settler was his chief delight, and he found his way through hill and brake as by instinct. As the church moved west and north, it seemed to bear Walker before it. Every time you could hear from him, he was still farther on; and when the settlements of the white men seemed to take shape and form he next was heard of among the Indian tribes northwest.

How far west he penetrated we do not know, but until the Methodist people and preachers were permanently settled about the time of the admission of Missouri as a state in 1821, when his labors were confined to St. Louis and later as missionary in establishing Methodism also in Chicago, as preacher in charge, presiding elder and evangelist he was in the fore line of advancement seeking the remotest cabin or wagon train in the wilderness.

The first official appointment to the country designated as Boon's Lick circuit was that of Joseph Piggott in 1815. He was returned in 1816. His labors were evidently intermittent for after the two years he reported only fourteen members. The first definitely known approach to the Boon's Lick country in Boone and Howard counties and northwest to Chariton and south and west of the river in Cooper and Saline was by John Scripps, who came in the autumn of 1817.

Following the conference held at Bethel Meeting-House in Goshen settlement, Illinois Territory October 6, 1817, Scripps says as quoted from his writings by Dr. D. R. McAnally, "In these days of scanty resources from circuits, I regularly procured from my brother at Cape Girardeau my annual refit from the wear and tear of the last year." It was the pleasure of every young preacher's home folk to provide annually and often during the year the preacher's clothing. Often-times good women on the circuits

having looms noticing the wear and tear of the preacher's clothing provided a new piece of home spun jeans. Thus kind friends provided for young E. M. Marvin after his first year on the Grundy circuit. Friends of Bishop Asbury also supplied him winter and summer with new clothing including underwear, shirts and jeans suits.

After this visit with his mother, a very devout woman and one of the founders of Methodism in Cape Girardeau county, Scripps turned northward through Potosi, Washington county traveling the extreme western road crossing the Meramec, Gasconade and Osage rivers and after four days arrived at Boonville, then a small village. Scripps says: "I found this place not in my plan; but I procured a preaching place in a private house, and took it into my circuit." This was the first recorded preaching by a Methodist in west central Missouri on the south side of the river. Perhaps all the labors of Scripps in these parts in and around Boonville and Franklin were a pioneer service. Continuing, he says, "Franklin, immediately opposite Boonville was by far the largest and most important town in this region, and the seat of justice for Howard County, then embracing the settlements on both sides of the river, in what was called the Boon's Lick country. I preached there to large congregations in an upper room of a tavern."

In December he preached at Chariton on the north side of the Missouri at the mouth of the Chariton river, and in February he preached in Edmonson's Bottom, on the south side of the Missouri at the farthest house ten by twelve feet square to as many persons, male and female, as could stand upright in it, there being no room to sit down. It was an intensely cold night. "After preaching, I went home with a sister and her family two miles higher up the river, to the farthest western residence, a camp on the bank of the river, where a large and respectable family of upwards of twenty persons temporarily resided."

This is the story of the founding of Methodism in those parts and also tells the story of the hardihood and sacrifices of the people and withal their cordial hospitality and response to the gospel.

Whether or not there was an organization of the Methodists in Franklin in the brief period of that community's development we do not know. This writer thinks it hardly probable as the preacher having a large territory to visit and oversee and coming at irregular intervals could give no attention to detailed organization. To enroll the

names of the converts, which was always punctually done by Scripps and perhaps appoint a class leader was as much as he could do. Moreover, we can hardly believe these pioneer settlers busy with building their log cabins and clearing the land for homes or engaged in business in the rapidly growing village in these primitive days took thought for permanence in any of the affairs of their daily routine.

For his circuit stretching from Jefferson City on the south to the mouth of the Grand River with every friendly man's house a preaching place, Scripps reported at the end of the year 198 white and 2 colored members. He was succeeded by Alexander McAllister, but returned again in 1819 and at the end of that year reported 246 white and 24 colored members, while John Harris, who had charge of the newly formed La Mine circuit detached from Boon's Lick on the south side of the river reported 140 white and 3 colored members. Methodism had extended widely and much increased in number of members in these two years.

Scripps during these years became very much attached to the people, he speaks of them as "liberal, open-hearted, affectionate and noble-minded, of ardent temperament, and zealous in the cause they espoused."

New Franklin was laid out in the fall of 1828. The deed for the town site was made August 7, 1828 by John Allcorn for 240 acres to the Franklin Town Company. The town was incorporated February 7, 1835. The original trustees were Abiel Leonard, David Workman, Nathaniel Hutchison, Joshua Hobbs, Alphonso Wetmore, Lewis Switzler and Lindsay P. Marshall.

In 1840 a frame church was built on lot 119, where now in 1934 the Methodist parsonage stands. This was a union church and used by all denominations. Before the building of the union church the Methodists held services in the homes of the people and public buildings. From this fact and still more, no Methodist church was built in New Franklin until 1866, the writer's deductions in reference to the Methodists in Franklin are evidently a true statement. We of these days when writing history or speaking of the labors of our fathers and their churches must not expect too much. Comparatively we really have not advanced as far as we think nor developed so wonderful an organization.

Some of the members of this Methodist class that worshiped in the union church were: William Stipes and wife, Mrs. Willis Robinson, Mrs. Laura Gleason, Mrs. Julia Alsop, Mrs. Susan Zilheart, Mrs. Sallie Burkhart.

The New Franklin circuit was organized in 1857 and continued to be known as such until 1865. In 1866 the first Methodist church was built in New Franklin on lot 126. This building was a two story brick. On June 10, 1867 the following persons who are recorded as trustees of the Fayette circuit, and evidently from their names residents in and around Franklin and trustees of the local church property, William Stipes, W. D. Jackson, John Agnew, A. R. Anderson, Thomas Whitten, William H. Lee, and Horace Kingsbury Sr. made a deed to the Sovereign Grand Lodge of the I. O. O. F. and to the Grand Lodge of the A. F. and A. M. Lodge of Missouri to the upper story of the brick church for $100 to be used as a meeting place for their lodges. The name of Rev. B. F. Johnson is recorded in the deed as preacher in charge Fayette circuit of which New Franklin was then one of the appointments.

The following facts are given by R. T. Kingsbury as related to him in 1924 by Strother H. Todd. Kingsbury and Todd were both born in the community and were well acquainted with the history of the Methodist churches at New Franklin and in the country at Clark's Chapel. R. T. Kingsbury aged eighty-six still abides a true and faithful member as he has always been in the church. Mr. Todd in age and feebleness lingers on the brink waiting his summons into rest.

Strother Todd said: "I got my information from William Stipes, Grandmother Robinson, William Lawson and Ed Zilheart, son of Susan Zilheart one of the original members. William Lawson lived in New Franklin, when the first class was formed in 1822, before the town was incorporated in 1828. The first church was erected, where the Methodist parsonage now stands. It was a two story building, the upstairs being used as a school room. The top story was taken off by Thomas Smith in 1840. In this year William Patton was the presiding elder of the Columbia District and Robert H. Jordan was preacher in charge Fayette circuit, which included New Franklin.

The wall of the first brick church was built in 1866. The boss bricklayer was Milton Moon of near Roanoke. It was completed the first of June and dedicated by Bishop E. M. Marvin, which was evidently one of his first dedications after his election as Bishop in April 1866 at New Orleans.

Andrew Monroe was the presiding elder of the Fayette District and B. F. Johnson was preacher in charge of the Fayette circuit. Rev. W. F. Bell, who was born at Franklin, Howard County, February 16, 1831, but licensed to preach at Bloomington, Macon County in 1850 came to the circuit in 1867. He raised the money for the stoves, old fashioned long square box stoves brought up the river on a steamboat, which were bought from David Andrews of Boonville. He also raised the money for the bell, the first church bell ever to ring in the community.

Except Dr. Horace Kingsbury and Mr. John Agnew the church was built by poor people. I gave one hundred dollars in work and hauled brick from the kiln at Agnew's east of town at fifty cents a thousand. Bob Ransom plastered both rooms and I carried all the mortar and helped burn the lime down at old Charlie Canole's place.

Grandmother Robertson came into the class from Franklin and was the starter of Methodism. She was the most powerful person in prayer I ever heard. Her son John went to California in 1850 and she always prayed he might return. In 1870 John came home to visit his mother. They went to church on Sunday and sat together on the north side. Brother Cleton called on her to pray, she knelt by John's side. What a prayer she made! There was not a dry eye in the church. She lived just two weeks and died. Who says prayer will not be answered? It may be the leaven she started has kept the fires on the altar at New Franklin all these years.

On June 10, 1867 the same trustees as of record making the deed to the upper story of the brick church to the Odd Fellows and Masonic Lodges having come into possession of the old union church, lot 119 gave a deed for that property to John Simpson, which he in turn on November 10, 1890 deeded to Strother H. Todd. On October 20, 1890 Todd and his wife, Anna sold this property to T. H. Todd, J. T. Heath, J. T. Jones, B. E. Nance and W. W. Smith trustees for a parsonage for the New Franklin and Clark's Chapel charge for one thousand dollars. This is the present parsonage remodeled during the pastorate of Robert McIlvoy in 1928 at a cost of $1200.

An earlier parsonage was located on lot 85, the property now owned by C. A. Edmondston, son-in-law of R. T. Kingsbury. It was purchased August 17, 1885 from Theodore L. Jackson for $400. T. H. Todd, F. G. Canole, T. S. Alsop, W. D. Jackson, William Stipe, J. C. McKinley, J. W. Smith, W. W. Smith, R. T. Kingsbury, W. Craig, and Joseph Taylor trustees. The property was sold October 20, 1900 to Virgil David

for $700. T. H. Todd, J. T. Jones, T. J. Heath, B. E. Nance, and W. W. Smith were trustees.

As early as nineteen hundred after the building of the eastern line of the Missouri, Kansas and Texas Railway when New Franklin had large development and the population was increased more than two fold the congregation began discussing a new church. During the pastorate of E. C. Swann as ordered by a quarterly conference held July 10, 1911 the upper room of the church house used by the fraternal orders was bought for $1200 and rearranged for the growing Sunday school.

Not until the spring of 1924 were definite plans developed under the pastorate of John L. Lawson for a new church. A pre-Easter service was held by the pastor in April. Soon after this the old building was removed and a new church arose, built at a cost of $25,000.

The corner stone was laid September 11, 1924 with appropriate ceremonies. Mr. R. T. Kingsbury read the following historical statement. "The tearing down of an old building, especially a church that has long served the community as a hallowed place of worship, brings to many minds thoughts of the past, and sincere regret we have no complete record of the notable incidents that transpired within its sacred walls."

The wonderful sermons preached by God's servants of old, the rich experiences of new born souls, coming into the light of the Savior's love, the memory of the old saints long since passed on, the happy young couples with joyous tread walked up the aisles in step with the wedding march, and there pledged their vows to each other for a life partnership, the Christmas celebrations, the children's day exercises, and the solemn occasion, when the body of some member of the church or community made the last pilgrimage to the sacred altar, and was conveyed thence to that narrow house prepared for all the dead are memories to be cherished.

Who among us familiar with these events has not felt the thrill of joy at the manifestation of God's presence on these occasions?

The children of this old church have grown up and some have gone to other lands, where their noble lives have shed a radiance of blessing around those with whom they sojourn.

We stand on holy ground, consecrated by nearly one hundred years of service to Almighty God. We know when the first building was erected, and that the first class

was organized in 1822, the first church building was erected in 1840 and the building recently torn down was erected in 1866 by the Methodist Episcopal Church, South and the Masonic and Odd Fellow Lodges.

Few are living today who were present at the dedication, but photographs of those that could be obtained, a picture of the old church building and of the Sunday school assembled in front of the church is placed within the corner stone that future generations, when these walls are dismantled to make room for a possibly a more commodious and convenient structure may find those tokens of our love for the Master's cause, and may have some idea of the conditions existing in the year of our Lord 1924.

While we dwell with pleasure on these associations of the past, we turn our faces to the future, hoping within the walls of this beautiful new building, God will always be present, and the people of New Franklin and vicinity continue to rejoice in his presence and abundant grace.

The new church was dedicated by Bishop W. F. McMurry April 18, 1925 with great joy to the people. A collection amounting to $6800, completing the payment on the church was raised. The trustees in charge of the erection of the building were R. T. Kingsbury, T. J. Heath, J. C. Heath, C. A. Edmondston, L. B. Meyer and H. M. Kingsbury.

Clark's Chapel the first Methodist church in Howard County and in all probability more directly the conservator of the Methodists of Franklin than the congregation at New Franklin, was pioneered by William Munroe, a Methodist class leader. In 1814 William Munroe patented the place on the first rising hill slopes from the Missouri River bottom looking out southward towards Franklin, where J. A. Lee lives, and built a house to live in and a house for a church and school. This site is about the radial center of the three forts, Cooper, Kincaid and Hempstead built about 1812, the time of the Indian wars. In 1816 Munroe attended a land sale and bought the land. There the first Methodist class was formed with William Munroe as class leader.

The church was organized as one of the churches of the Boon's Lick circuit. David Sharp was the presiding elder and William W. Redmon was the preacher in charge. The charter members were Ada Pulliam, Kessiah Ferrell, Susannah Wilcoxen,

Susan B. Lee and Susan Brashears. The congregation first worshiped in a log school house.

The present church site was given to the congregation by William and Jerushia Munroe. The deed dated September 2, 1841 was made to Isaac Lawthorne, Hugh Brown, Adkinson H. Lee, Jesse W. Murphy, Valentine T. Barnard, William Smith, Nelson Brown, Dr. Horace Kingsbury and Irvin C. Herberling.

In 1843 the first church house, a brick structure was erected. The brick were made near the Horace Smith home. Jesse Greene, the presiding elder dedicated the house before conference. William Patton with William J. Brown junior preacher were on the Fayette circuit. In 1844 William Patton was appointed presiding elder and S. B. Dunlap preacher in charge.

This building served the congregation many years, but after the war period was much deteriorated. The following excerpt from a letter of Mrs. W. J. Smith, mother of the late Mrs. R. T. Kingsbury written about August 1, 1870 describes the church and spiritual state of the people. "Horace Lee started for California Tuesday. We will miss him so much from church and Sunday school. He tried to raise money to build a new church, but could not succeed. The people thought they were too poor to build a new church, the old one must do a while longer. They all feel poverty stricken when anything has to be done to the church or grave yard. It is no credit to the community to have such a place of worship. I think they could do better if they would try. The benches are without backs, the floor is all sunken down where the pulpit is so no person can sit there with any comfort."

The lament of this good woman is evidence of the faith and love in that community for their church. Those were more trying days than most folk then or now realized. It was a marvelous achievement to build a substantial brick church at New Franklin in 1866, that continued in use well nigh sixty years, when there were no persons of wealth in the community.

The devastations of war had almost stripped the people of the Clark's Chapel community. Most of them were land owners and possessed not a few slaves. They had not yet had time to recoup their losses and make adjustments to the new order. The faith and devotion and a heroic spirit of sacrifice were there and in 1879 one of the most beautiful and substantial brick churches built in the country was erected.

Part 3

Few church houses anywhere in rural Missouri can compare with this shrine of a devoted people. Sacrifices in labor and large gifts were made to accomplish the building and the glory of this latter temple abides a memorial to the faith and love of as fine a company of Methodist patriarchs as our Methodism knows. Dr. E. R. Hendrix, a son of Howard County and then president of Central College preached the dedicatory sermon, June 27, 1880. William M. Rush was then presiding elder and H. D. Groves later president of Howard-Payne College was the preacher in charge.

The name Clark's Chapel, we doubt, was not given as some suppose in honor of John Clark, the first Methodist preacher to enter Missouri Territory. John Clark is indeed worthy of being memorialized, but at that remote date 1843 of building the first church John Clark was only a tradition among Missouri Methodists. This intrepid spirit was born in Parish Petty near the city of Iverness in the Highlands of Scotland November 29, 1758. In his young manhood he was a seafaring man and made several trips from England to the West Indies. On one of these voyages after ship wreck, he landed at Charleston, South Carolina. He was then under deep conviction and terribly alarmed, lest if he went to sea again unforgiven, he should never see land again. He engaged in teaching school, but all the while he was seeking religion. He went to Georgia, where he found Methodist people and preachers and joined them and became a class leader. He then began preaching. He returned to England to see his family and visited the "Old Foundry" the cradle of London Methodism, the preaching place and headquarters of John Wesley. In 1789 he returned to Georgia and joined the Methodist Conference. After serving several circuits, he severed his connection with the conference and started on foot for Kentucky preaching at every house and settlement on the way.

He pressed on to Illinois and preached in all settlements. He desired to enter Missouri Territory, but the opposition of the Catholics deterred. On the traditional authority of Jesse Walker, it is said the first protestant sermon west of the Mississippi river was preached by John Clark standing on a rock in the river about fifteen feet from the western bank the congregation standing on the land. This was at or near Herculaneum, Jefferson County. Later Clark at intervals preached in the settlements

until warned by the Catholic Trudeon, the Commandant at St. Louis, he would take his departure.

About the year 1811 he united with an organization of Baptists and remained in that connection until his death. About 1820 he made a preaching tour through the Boon's Lick country to a place called Blufton, the then extreme settlement on the north side of the river. He preached almost daily as he passed from settlement to settlement. For ten years before his death he made a regular monthly circuit in which he traveled about two hundred forty miles, and all his traveling even to old age was on foot.

He died in 1833 at the age of seventy-five years and was buried at the Cold Water church cemetery in Florissant Valley, St. Louis County. A grave stone marks the place.

This Cold Water community was the place of beginning for both Methodist and Baptist preaching in Missouri. The property is now controlled by the Baptists. It is the place of sepulcher for many of the pioneer fathers and mothers of the American settlers.

The most probable origin of the name Clark's Chapel in the opinion of Mr. R. T. Kingsbury is that the church was named in honor of an Englishman, who spent sometime in the community and gave liberally toward the building.

It is doubtful whether there are any other two churches in the state of Missouri so long and intimately associated as Clark's Chapel and New Franklin. Each with a history of more than one hundred years, they have an imposing record in Methodist annals. The pioneer members were faithful, devout and intelligent. They were such a people as gave character and forceful direction to their purposes. Their sons to the fourth and fifth generations abide in the community and have built well on their foundations.

Each congregation from the beginning sought the religious instruction of their children. They provided weekday schools for their education taught by godly men and women. Their Bible schools on the Sabbath were guided by persons of undoubted religious experience. In the modern development of the church they kept pace with its institutional life. The Woman's Missionary Society at Clark's Chapel organized among the first in the conference for several years was a conference banner society in deeds and gifts. The annual Thanksgiving's Day dinners held at the homes of the people were not only occasions of community fellowships, but spiritually refreshing. The evening of the

day was devoted to a young people's meeting. The society at New Franklin likewise had a record of faithful service. The Epworth Leagues in each congregation were wholesome in the training of their youth.

Sometimes uniting in a great community tabernacle meeting, but almost without interruption in a church meeting an annual revival service was had. These were seasons of grace and spiritual upbuilding and with few exceptions added members to the church.

Except for a brief period 1899-1913, when the town by reason of the railroad development much increased in population and New Franklin was a station the two congregations were together under the same pastoral oversight. During this period 1903-1904, under the pastorate of C. O. Ransford two revivals were had in one year with seventy-one additions to the church. An afternoon Sunday school was organized at Franklin Junction that reached many children and adults. A union church later was built in this community.

Of every pastor at these churches it may be said he wrought well. Credit must be given Thomas M. Taylor for the agitation and preliminary subscription for the new church built in 1924 when J. L. Lawson was pastor.

The congregations demanded pastoral supervision and strong preaching. No man could fail in such a pastorate. The people loved their churches and desired their upbuilding. There were saints among them as Aaron and Hur, who held up the hands of the preacher.

The ministers who served these churches were above the average. The people never knew a mediocre man. Some of them have become presiding elders, pastors of large town and city churches, a president of a church college and an editor of the Conference Advocate.

Clark's Chapel in particular from the founding of the colleges at Fayette has seen few years without student representation. Every son and daughter of some families has there had training and not a few have been honor graduates. These sons and daughters at home and abroad have honored their forebears and their church. The influence of Clark's Chapel and New Franklin has gone to many states.

In the long history of these churches a notable record has been made almost without exception year by year in paying in full the salaries of the preacher in charge and presiding elder and the conference collections. Large payments were made on the

Centenary and Educational Special Funds and the charge was one of the earliest to pay in full the askings for Superannuate Endowment. Not a few special gifts have been made to Central and Howard-Payne Colleges at Fayette. Theodore H. Todd, father of Rev. Luther E. Todd and H. M. Kingsbury have served as curators of Howard-Payne College. For an extended period Mr. Todd was president of the Board of Curators.

Though only two young men in the knowledge of the writer have entered the ministry from the charge, yet these two have given the church a service enduring and memorable.

William F. Bell, who was born near Franklin in 1831 and entered the conference in 1851 was a strong preacher and faithful pastor. He knew and loved the Methodist church and was a strong man in all conference discussions of church polity. He was partial to Howard County and almost from the beginning made Fayette his home. The limitations he placed on his own ministry prevented a wide conference acquaintance and general church service. He was a regular attendant at all services in Fayette after his superannuation. His voice was resonant as a chime and rose in rhythmic tones in prayer. He always concluded his petitions with the words, "For our great Redeemer's sake." There was something assuring and effective in his voice and words.

Luther E. Todd a son of the New Franklin congregation entered the Missouri Conference in 1898. His pastorates with one exception have been in the cities of St. Joseph and St. Louis. He served a term as presiding elder of the St. Louis District. He has been noted as a pastor-evangelist and has written two books as growing out of his experiences. His services as presiding elder were notable in raising a large fund to pay all the indebtedness against several churches built in the city and extensive revival campaigns.

Such distinguished services brought him prominently before the whole church and when a man was sought in 1918 to lead in the effort for superannuate endowment the choice fell upon Luther E. Todd. With great diligence, persistent effort and wise planning for sixteen years he has directed this service. The task was committed to him with a limited endowment of $500,000, which has now grown to $6,250,000. There are now 1208 superannuated preachers and 1714 widows of preachers dependent on the income of these funds for support in their retirement. The endowment through these

years has contributed $2,517,000 for their aid. No preacher of our Methodism is held in higher esteem or more loved for his work's sake.

Franklin, Clark's Chapel and New Franklin classes have been on the following pastoral charges in the one hundred nineteen years of their history.

Boon's Lick Circuit	1815-1838
Fayette Circuit	1838-1857
New Franklin Circuit	1857-1865
Fayette Circuit	1865-1877
New Franklin Circuit	1877-1899
New Franklin Station	1899-1913
Clark's and Cooper Chapel	1899-1913
New Franklin and Clark's Chapel	1913-1934

In these years the following preachers and presiding elders have served the charge.

PREACHERS

Joseph Piggott, John Scripps, William Townsend, A. McAllister, James Keyte, William W. Redman, Uriel Haw, and S. Casteel, James Bankson, Jesse Greene, N. M. Talbot, William Shores, C. Harrison, J. Edmondson, A. Norfleet, R. H. Jordan, William Ketron, A. Peace, J. K. Lacy, A. W. Arrington, T. Wallace, W. D. Shumate, G. W. Bewley, David Fisher, J. F. Young, Lester Janes, William Patton, W. J. Brown, S. B. Dunlap, W. P. Nichols, Tyson Dines, George Smith, J. A. Light, B. H. Spencer, W. T. Ellington, A. Monroe, D. C. Blackwell, R. G. Loving, J. Penn, J. Stanley, James M. Green, S. W. Cope, G. Fentem, W. W. McMurry, B. F. Johnson, W. F. Bell, J. F. Shores, George L. Sexton, H. P. Bond, G. W. Penn, D. H. Root, M. M. Hawkins, W. M. Rush, W. W. Jones, L. R. Downing, H. D. Groves, William Warren, William Toole, J. H. Hager, J. M. Dempsey, J. Y. Blakey, J. A. Snarr, Fielding Marvin, G. W. Nollner, V. O. White, J. W. Kimbrell, J. C. Carney, A. V. Bayley, H. P. Bond, C. M. Aker, W. Wynn, C. O. Ransford, John Holland, L. C. Maggart, R. M. Hardaway, E. C. Morgan, S. R. Dillman, E. C. Swann, C. L. Stouffer, N. F. Matthews, T. A. Allison, E. Y. Ginn, F. R.

Poage, E. F. Dillon, J. A. Snarr, E. A. Jones, T. M. Taylor, J. L. Lawson, R. McIlvoy, O. E. Lockart.

PRESIDING ELDERS

S. H. Thompson, Jesse Walker, Jesse Haile, David Sharp, John Dew, A. Monroe, Jesse Greene, A. McAllister, J. Edmondson, William Patton, J. Lanius, R. P. Holt, Tyson Dines, P. M. Pinckard, W. G. Caples, B. H. Spencer, E. Robinson, H. Brown, W. A. Mayhew, William Penn, W. M. Newland, J. H. Pritchett, W. M. Rush, B. H. Spencer, J. A. Mumpower, J. H. Bedbetter, E. K. Miller, J. R. A. Vaughan, John Anderson, R. H. Cooper, B. D. Sipple, A. B. Culbertson, A. C. Johnson, C. O. Ransford, W. M. Alexander, J. D. Randolph, R. C. Holliday, G. A. Shadwick, J. L. Taylor.

It would require a rewriting of the church roll to recount the deeds of the many faithful men and women and splendid young people who have made up these congregations to recite their deeds and large contributions in services and gifts. No better people have ever been assembled in the churches of our Missouri Methodism. More than their deeds and gifts has been their high-mindedness and spirituality. That their ministers loved them and were happy in their labors is evidenced by the many extended pastorates. A few have returned for second pastorates and some have been returned as presiding elders. Preachers and people as Paul speaks have been refreshed in these fellowships. The spirit of Wesleyan Methodism is in them, we doubt not, they will long abide.

JEROME C. BERRYMAN

Donna Nichols

Jerome C. Berryman lived his entire adult life in service to God and the United Methodist Church. Among his many accomplishments, of particular note is his work with the Shawnee [Indians] at the Indian Manual Labor School in what is now Fairway, Kansas. In addition he established the Arcadia High School, and lived his life in more than 80 years of dedicated faithfulness to the Lord as he served in the "traveling connection" enduring wilderness hardships, difficult cultures, the Civil War, poverty and fevers. Rev. Berryman was graced with the gifts of Peacemaker and Administrator in addition to those of Preacher, Teacher, and Servant.

Seven sources all agree on the date and state of the birth of Jerome C. Berryman – February 22, 1810, Kentucky. Rev. Berryman reports in his autobiography that his middle name is "Causin."[1] This name is reported in sources as "Jerome Collet Berryman" and "Jerome Cousin Berryman."[2] The Kentucky county of his birth is variously listed as Hartford, Nelson, and Ohio county.[3]

Berryman wrote in his autobiography that although religion was held in high regard in his family, it did not receive particular attention by any of them until his father was converted at age 56.[4] Afterwards, there was family worship and prayers and

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[1] Berryman, Jerome C. "A Circuit Rider's Experiences" in *Collections of the Kansas State Historical Society 1923-1925.* Vol. XVI. 1925. Topeka: Kansas State Printing Plant. 178.

[2] The record in the database at the Smiley Memorial Library at Central Methodist University in Fayette, Missouri contains several items that vary from other sources. Berryman's name is recorded as "Jerome Collet Berryman," his first wife is listed as "Margaret M." and he is stated as appointed to MO MECS in 1828.

[3] These discrepancies are worthy of note only as a caution to be cautious when consulting sources. Since I do not have the original documents, I cannot determine which documents are correct. Suffice it to say that it is sufficient that Rev. Berryman lived.

[4] Berryman, 183.

Berryman's siblings converted. Berryman's path to faith was similar to that of Wesley's. From age 10 until he was well into his teens, Berryman moved in and out of assurance that his sins were forgiven. His spirit suffered greatly during his time of testing.[5] Through it all, he writes that he never was dissuaded from his "resolution to pray while God should give [him] breath."[6] Then, one evening, young Berryman surrendered to God in the manner that the Prodigal Son returned to ask to be made a servant because he deserved no better.[7] At that moment he said he experienced such a "state of grace" that, "there was now no space left in my heart for doubts. God had taken possession and filled it with His love, and I left this consecrated spot with more light and joy in my soul than all the glorious stars shining so resplendently in the blue heavens could inspire."[8] Berryman was sixteen when he experienced this and at least 48 when he wrote about it.[9]

At "just over seventeen and a half" he was "licensed to exhort" by Rev. McNelly.[10] At about this time he sensed God calling him to the ministry, but he fought it. The more he became convinced that the call was genuine, the harder he fought because he felt an obligation and desire to remain at home to care for his aging parents. To decide the matter, he turned it over to God expecting that if the call were real, God would bless him in an unusual manner. Berryman doesn't define what the blessing was, but soon after this his father released him to go to the ministry.[11]

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[5] Ibid., 185.
[6] Ibid.
[7] Ibid.,186.
[8] Ibid.
[9] Ibid., 187.
[10] Ibid.
[11] Ibid., 188.

Berryman had only seven months of formal education.[12] His mentor, Rev. McNelly, provided the example for Berryman to educate himself for McNelly could neither read nor write when he began to preach, yet managed to educate himself.[13] Berryman followed the example of his mentor.

Josias, J. C.'s brother, returned from Missouri for a visit and took Berryman with him when he returned to Missouri. In 1828, when Berryman was 18, he was admitted on trial to the "traveling connection" of the Missouri conference MEC.[14] That same year, this young pioneer preacher preached his first sermon in Arcadia in an old log building and the Fort Hill Methodist Church of Arcadia, Missouri was founded.[15] Later, Berryman returned to Arcadia and founded the Arcadia High School.

Young Berryman must have felt himself in a strange and uncivilized land. At seventeen, he left the comforts of a settled life in a well-to-do family for the wilds of S.E. Missouri and the Arkansas Territory. Although he was beset by fevers, poverty and hardships, there is no hint in Berryman's autobiography that he regretted yielding to God's call. At the 1830 Missouri conference in St. Louis, Berryman was "received into full connection and ordained deacon."[16] He was appointed to serve Boone and Callaway counties with unreliable assistants who left after short service. One of these assistants was George Bingham the "celebrated" artist.[17]

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[12] Ibid..

[13] Berryman, 190.

[14] Data record for Jerome C. Berryman. Smiley Memorial Library, Central Methodist University. https://www.centralmethodist.edu/library/metharchive/met_detail.asp?serial_no=512. Accessed 5/5/05. [The primary source for this information is J.C. Berryman's obituary as published in the Annual Minutes of the St. Louis Conference, Methodist Episcopal Church South, 1906, pg. 74.]

[15] *Iron County Genealogy Society Newsletter*. July 2000. Issue One, Volume 1. http://www.rootsweb.com/~moicgs/newsletter.html accessed 5/3/05..

[16] Berryman, 207.

[17] Ibid., 207-208.

On October 6, 1831, Berryman married Sarah Culbertson Cessna "of Muhlenberg county, Kentucky."[18] He brought his bride to Palmyra circuit to which he had been appointed. Sarah gave him six children, four of whom survived to adulthood.

In the fall of 1833, Berryman was appointed to "establish a mission and school among the Kickapoo Indians in the neighborhood of Fort Leavenworth. . . then a part of the Indian territory."[19] Various accounts differ on his length of appointment to the Kickapoo, perhaps because he also had responsibilities at the Shawnee Mission and Indian Manual Labor School during this same time period.

Like teachers today, Berryman blamed the parents of the Indian children for the children's lack of performance that met his standards in school and work.[20] Berryman wrote with distinct nostalgia of his boyhood and the lushness of the land served by the Green River (Muhlenberg County, Kentucky).[21] They worked hard, lived off the land, and were happy in those days with little money.[22] Nostalgia for the good old days strikes all of us sometime in our lives. Berryman's take on materialism was this -- "A superabundance of worldly prosperity in itself promotes neither happiness nor virtue."[23]

Berryman connected his own formation with events in his childhood experiences. Out of his own childhood memories of people and events (as early as two years of age) he concluded that children should have "right training" from very early.[24]

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[18] Data record for Jerome C. Berryman. Smiley Memorial Library, Central Methodist University. https://www.centralmethodist.edu/library/metharchive/met_detail.asp?serial_no=512. Accessed 5/5/05.

[19] Berryman, 211.

[20] "First Church is Completed." http://skyways.lib.ks.us/genweb/leavenwo/library/CENTURY.htm. Accessed 2/11/05.

[21] There is a tune named "Paradise" that sings of Muhlenberg County KY, the Green River, and the environmental harm done by Peabody Coal to this beautiful area. The town of Paradise KY is on the map. This tune, written by John Prine, remains popular among Bluegrass musicians. Words can be found at http://www.coquet-shack.com/lyrics/Prine/Paradise_2302.php.

[22] Berryman, 181.

[23] Ibid.

[24] Berryman, 178.

There is no mention of loving children. Keep them clean and tend to their wants.[25] Until they are old enough to actually read and use tools, give them toys only.[26] Avoid telling children how smart or pretty they are as such words of flattery feed the "native vanity and pride of their young hearts. . . . "[27] Likewise, telling them they are bad will have negative effects on them.[28] Parental example was important to the formation of a child.[29]

Berryman said that he had a "disposition to be a preacher" that was evident in his childhood.[30] He would gather his playmates, black and white, and preach to them.[31] With these examples and advice, Berryman points out the importance of attentive parents to the development of a child's natural inclinations. Gifts and graces evident in the adult are often present in a person at a very early age.

A collection of letters written by Berryman to his son G. Q. Berryman and dating from 1858 through 1894 alternate between ordinary news and expressing longing to see his son. Biblical admonitions became more frequent as the elder Berryman aged. Apparently, his family had an altar in the home that was used for family worship and prayer in the home and included the slaves. He himself may have had such an altar in his home while his children were growing up. In a letter dated August 24, 1891 to son G. Q. he wrote that he trusted that they had set up their family altar and expressed confidence in his son's personal piety. The elder Berryman then wrote, ". . . but it has long been a grief to me that any of my children should have no

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[25] Ibid.

[26] Ibid., 178-179.

[27] Ibid., 179.

[28] Ibid..

[29] Berryman, 180. One of his issues with the Indian children was what Berryman called the bad example of their parents, although he was never specific about what "bad" meant..

[30] Ibid., 180.

[31] Ibid.

altar to God in their houses."[32] In a later letter, he expressed concern over the souls of his grandchildren.[33]

Constructing a timeline of Berryman's life drawn from the various sources shows that the concentration of information is centered about three major chapters in Berryman's life and thus the history of Methodism – Mission to the Indians, Separation of the church, and founding the high school at Arcadia.

In 1828, when he was 17, he was admitted on trial to the itinerant preaching in the Missouri conference MEC.[34] That same year, this young pioneer preacher preached his first sermon in Arcadia in an old log building and the Fort Hill Methodist Church of Arcadia, Missouri was founded.[35]

While Berryman was present and actively administering a project, that project flourished. When he was removed from a flourishing project, that project declined. Maybe this observation is missing key elements beyond the control of the Methodist Episcopal Church – such as the Civil War that likely played a part in the disruptions. The dissentions resulting from the U.S. Government usurping Indian lands and moving the tribes around may have played a large part.

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[32] Letter dated August 24, 1891 from J. C. Berryman to son Dr. G. Q. Berryman in Las Vegas, New Mexico. Collection 189, Box 4 of 13, at Kansas State Historical Society, Library and Archives Division, Topeka, KS.

[33] Letter from Caledonia -- J.C. Berryman to son G. Q. now living in Elk City, Kansas. July 30, 1894.

[34] Data record for Jerome C. Berryman. Smiley Memorial Library, Central Methodist University. https://www.centralmethodist.edu/library/metharchive/met_detail.asp?serial_no=512. Accessed 5/5/05. [The primary source for this information is J.C. Berryman's obituary as published in the Annual Minutes of the St. Louis Conference, Methodist Episcopal Church South, 1906, pg. 74.]

[35] *Iron County Genealogy Society Newsletter*. July 2000. Issue One, Volume 1. http://www.rootsweb.com/~moicgs/newsletter.html accessed 5/3/05.

In 1829, the Methodist Episcopal Church laid plans to found a mission among the Shawnee[36]. The Rev. Thomas Johnson was appointed by the Missouri Conference to take charge of founding this mission. Educating Indians within a system he considered less than ideal, Berryman's autobiography is laced with criticism of the Indians, in particular the majority of the Kickapoo. He did admire one of his Kickapoo interpreters, Eneas.

A number of events of significance to the Methodist Episcopal Church occurred in 1844. The General Conference of 1844 was a critical turning point for the future of Methodism.[37] Jerome C. Berryman was elected one of four Missouri Conference delegates. Also appointed were William Patton, W. W. Redman, and James W. Jamison.

The 9th General Conference of the Methodist Episcopal Church convened at Greene Street Church in NYC on May 1, 1844. Issues on slavery disrupted the conference with the result that separation was agreed to.[38]

Berryman's autobiography shows that he had mixed feelings about slaves and slavery. Berryman grew up in a "well-to-do", slaveholding family.[39] Berryman inherited a slave, the daughter of a family servant, from his father's estate.[40] The slave-girl's mother, Barbara, was a pious woman "venerated" by Berryman when he was a boy. [41] Thus, he said, he emancipated the daughter out of remembered love for the family

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[36] Kansas: a cyclopedia of state history, embracing events, institutions, industries, counties, cities, towns, prominent persons, etc." Vol. II. 1912. Frank W. Blackman, ed. Carolyn Ward, transcriber. Transcribed July 2002. http://skyways.lib.ks.us/genweb/archives/1912/m/missions.html. Accessed 4/8/05.

[37] Berryman was the last surviving member of this historic conference when he died in 1906 at age 97.

[38] Gooch John O. *Circuit Riders to Crusades: Essays in Missouri Methodist History.* Providence House Pub., Franklin, TN. 72.

[39] Berryman, 178.

[40] Berryman, 180.

[41] Berryman, 180.

servant. The now freed woman abandoned her religion and turned to living a life of undefined "lewdness" and dissolution. In his mature years Berryman believed that freeing the slaves without adequate transitional support created additional harm and the slaves would have been better off had they "remained in bondage" as his father had advised him decades before.[42]

Because his autobiography is a meld of two different writings – one in 1858 and the other a little over 30 years later – there are some discrepancies. These do not, however take away the flavor of Berryman's story of his life. Thus, whether the quote below was written in his "49th year" or in his 82nd, this is what he had to say:

> And here I must record my protest against the practice of emancipating slaves to be turned loose upon the world to shift for themselves under the circumstances that must attend them in a country like this. For of the many that I have known thus set free, none have done well, and it had been better they should have remained in bondage.[43]

Quite apart from the position of the Methodist church, Berryman believed that the slaves were infinitely better off than they had been in their native lands. He also stated that the Africans were better off as slaves than the heathens among whom he spent 14 years of his life.[44]

Berryman saw the "hand of the Almighty Ruler of nations" in slaveholding.[45] Since God's hand was active in slaveholding, Berryman believed that when God was ready God would raise up a practical means of putting an end to slavery.[46] Berryman accused those of working for emancipation of the slaves to be "beating the air" because

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[42] Ibid..
[43] Ibid..
[44] Ibid..
[45] Berryman, 181.

they were fighting the will of God.[47] If this part of Berryman's autobiography was written in his "49th year," that would have been approximately 1859, immediately preceding the start of the Civil War.

He suggested that Christians should unite in improving the Negroes in ways that would prepare them for emancipation when God decided it was time for their freedom.[48] In his autobiography, Berryman argued that the "unwise policy" that the emancipationists "in the church and state" worsened the conditions for the slaves as well as contributed to dissention between the North and the South.[49]

- Emancipationists had not united to improve the lives of the slaves.[50]
- Emancipationists drove the slaves southward into the control of a few holding the many in slavery. A monopoly, so to speak.[51]
- Nation-wide legal slavery would result in dispersion of slaveholders and their slaves throughout the country, avoiding concentration of "power over."[52]
- Slaves would thereby come into contact with many whites and by this contact be elevated" in the scale of morals and intellect."[53]
- Speedy emancipation would be the "inevitable consequence" of improvement of the slaves' morals and intellect.[54]

Berryman's autobiography says little by way of directly addressing stresses and strains in the MEC and American culture in general wrought by the slavery controversies. His arguments in favor of slavery, are circumlocutions, albeit in the style

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[46] Ibid.
[47] Ibid.
[48] Ibid.
[49] Ibid.
[50] Ibid.
[51] Ibid.
[52] Ibid.
[53] Ibid..
[54] Berryman, 181.

of his time. It is easy to look back into another time and condemn.[55] Best to divert energy and resources away from condemnation and toward repair and restoration.

Although slavery was the fundamental issue that led to division of the church in 1844, it wasn't the only issue. Protest erupted when the episcopacy committee requested that Bishop Andrew resign. When this conference adjourned after 6 weeks (May 1 to June 11, 1844) "the church was not yet separate" but there were no doubts but what it would be soon.[56] Although the opposing groups parted in apparent agreement that separation was imminent, the civility did not last. Wounds were deep.

Berryman voted against his conscience when he (and all of the Missouri delegation of 4) voted against the resolution that deposed Bishop Andrew. Berryman also signed the resolution that continuing jurisdiction of the General Conference over the southern districts was "inconsistent with the success of the ministry in the slaveholding states."[57] "Missouri was reluctant to divide the church" [58] Berryman spoke with forcefulness at a time when young men, by tradition, yielded the floor and opinion to experienced elders.

Another significant 1844 event was the establishment of a separate Indian conference requested by Berryman. Gooch explains Berryman's request on the basis of the difficulty in retaining missionaries to the Indians and a projected reduction of financial dependence on the denomination because, eventually, Indian preachers would serve the Indian conference.[59] Berryman also argued that the existence of a separate Indian conference would break down the barriers between the tribes just as the Manual

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[55] Gooch (can't find the exact reference).
[56] Frederick A. Norwood, *The Story of American Methodism* (Nashville: Abingdon, 1974), 197-199.
[57] Gooch, 72.
[58] Ibid.74.
[59] Gooch, 45.

Labor School had. Thus, "the Indian Mission Conference of the Methodist Episcopal Church [was] established. Its boundaries [were] the Missouri River on the north, the states of Missouri and Arkansas on the east, the Red River on the south, and the Rocky Mountains on the west. The Rev. Jerome C. Berryman [was] appointed Superintendent of Indian Missions [Conference] and the Rev. Edward T. Peery [replaced Berryman] at the manual labor school."[60]

In October of 1844, the first Indian Mission Conference was held at Riley's Chapel, near Tahlequah.[61] Native preachers were present whose work was all missionary. The Indian mission went with the southern division.

At the 1845 Louisville Convention, the Methodist Episcopal Church South organized. Those present were slave-holding delegations. Bishop Joshua Soule and Bishop James O. Andrew, the focus of the contention at the 1844 General Conference in New York, were present and served as" presiding officers of the convention."[62] Missouri feared loss of identity thus voted to go with the MECS "both from principle and expediency." On May 15, 1845, jurisdiction of General Conference over the southern churches was dissolved by resolution. The *Discipline* was adopted as modified to accommodate the separation. Vote was 94 to 3 in favor of the separation.[63]

At the Missouri Conference in Columbia (October 1845), Bishop Soule instructed the roll call to be answered with either "north" or "south", effectively forcing a vote on separation position. Protests resulted in rewording the requirement for

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[60] "This Week in Kansas." "Monday June 3, 1844." http://postrockcountry.com/CountryPost/060202history.htm.

[61] Caldwell, Martha B., compiler. 1939. *Annals of Shawnee Methodist Mission and Indian Manual Labor School.* Topeka: The Kansas State Historical Society. 18-711.

[62] Gooch.

[63] Gooch 75-76.

answering roll call "in any way he chose, so long as his position was clear." Vote was 86-14 in favor of separation.[64]

On May 2, 1846 Bishop Soule announced his adherence to MECS.[65] In 1846, "Arcadia Seminary (later Arcadia High School and Arcadia College) classes were held in a combined church/school building in Russellville, east of Ironton, while buildings were being erected in Arcadia."[66] The third session of the Indian Mission Conference convened at Riley's chapel, Cherokee Nation. Berryman was again made Superintendent of Missions.

Berryman's first wife, Sarah Culbertson Cessna Berryman, died on July 28, 1846 after a protracted illness.[67] Berryman was left with four small children to raise – two boys and two girls. He left the Indian country with his children after the death of his wife but did not actually end his "connection with the missions" until the fall of 1847. Berryman remarried twice after the death of Sarah.

A collection of letters written by Rev. Berryman to one of his sons – Dr. Gerard Q. (G. Q.) Berryman – spans the years 1858 to 1894. In 1895 Gerard died in Elk City, Kansas. The Arcadia High School was used by the Union as a hospital during the Civil War. Therefore it is surprising that the letters say almost nothing about the Civil War.[68]

Berryman outlived three wives and four of his six children as well as all nine of his siblings. His letters to his son, G. Q. Berryman, show the heart of a father

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[64] Ibid., 78-79.

[65] Gooch.

[66] *Iron County Genealogy Society Newsletter.* July 2000. Issue One, Volume 1. http://www.rootsweb.com/~moicgs/newsletter.html accessed 5/3/05

[67] Caldwell, Martha B., compiler. 1939. *Annals of Shawnee Methodist Mission and Indian Manual Labor School.* Topeka: The Kansas State Historical Society. 18-711.

[68] Fear of Union censorship may have contributed to Berryman's silence.

concerned for the spiritual, physical, and financial welfare of the son and the grandchildren.[69] He succeeded with his assignment to start a mission to the Kickapoo. The Indian Manual Labor School flourished under his direction. He survived the Great Civil War. He served God and Methodism well.

[69] Letters dating from 1858 through 1894 are preserved in the Kansas State Historical Society Library, Topeka, Kansas, Collection 189, Box 4 of 13. Additional letters written by J. C. Berryman are said to be in Box 11 of this collection.

A Methodist Medical Missionary to Missouri

Carolyn Reece

My great grandfather, John Ashley, was a "Methodist Medical Missionary" to Missouri. His history with the church goes back to the Washbrook "Primitive Methodist" Church in Oldham, England. He was a "secondary" minister there from 1878 to 1881. This is recorded in a book called "The Story of Primitive Methodism in Washbrook, 1862-1915," [by E.J. Wildgoose.]

His next assignment was Park Terrace Methodist Church in Pontypool, Wales. My grandmother, Hannah Winifred Ashley Clark, was born March 1, 1882 in Pontypool. Her father then left for America in July of 1882. Can you imagine the prayers that went into that decision? He was assigned to a "Texas Circuit." I don't know if that meant Texas County, Missouri, or the state of Texas. Considering he spent his time in Missouri, it probably meant the former. My father, Robert Clark, has written that John Ashley's wife, Hannah, and their three children followed him to America in 1884. His assigned ministries through the years in Missouri were: Lamar, Osceola, Lebanon, Golden City, and Bloomfield.

Altogether there were six children in the Ashley family, quite a lot to keep track of, and so it was inevitable that someone would get into trouble. It all started when James, whose nickname was "Bun", found a nest of mice in the bottom of the church organ. What was Bun doing in the church? What kind of organ was it? Was it one of those wonderful old pump organs? Why was Bun down there inspecting the underneath of that organ? Unanswered questions. But we do know this. He started a small fire to "smoke out" the mice. Well, he got scared and ran home to get water to put out the flames. The whole family raced to the church to put out the blaze. There has never been a comment about damage to the organ, to the church, or to the mice. Nor was there comment about a lesson learned or the next Sunday's sermon. It's simply a lasting family story.

An Historical Note

Two or three years ago, there was a celebration in Lexington, Missouri honoring the German Methodist Church as the site of the first "colored" school in Lexington. Your editor, along with Joy Dodson Flanders and John Finley of Central Methodist University and the Commission on Archives and History attended. The old church building is now closed, probably because it is unsafe. But a plaque was erected at the site. Rev. Ron Page, pastor at Lexington United Methodist Church, and Rev. John Gooch, the editor of *Toward the Setting Sun*, spoke briefly about Methodism and German Methodism in Missouri.

There is now a website for the church and school project. It is an interesting site and worth your time looking into. Visit www.freemansheritage.com to check it out.